

ΠΑΥΛΟΥ ΤΟΥ
ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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ΙΕΡΑ ΓΡΑΜΜΑΤΑ

ΜΕΤΑΦΡΑΣΘΕΝΤΑ

ΕΚ

ΤΩΝ ΘΕΙΩΝ ΑΡΧΕΤΥΠΩΝ

ἘΝ ὉΞΟΝΙΑ

Ἐτυπώθη δι' ἐπιμελείας τοῦ τυποθέτου τῆς Ἀκαδημίας
δαπάνη τῆς Ἱερογραφικῆς Ἑταιρίας πρὸς διάδοσιν τοῦ Θείου
λόγου εἰς τε τὴν Βρεταννίαν καὶ τὰ ἄλλα ἔθνη

α' Ἰα'

Modern Greek Bible

1872 edition,

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Ἐπιστολὴ πρὸς ΦΙΛΙΠΠΗΣΙΟΥΣ ..	4 ..	1038	Ἐπιστολὴ ΙΩΑΝΝΟΥ Β'	1 ..	1084
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Η

ΚΑΙΝΗ ΔΙΑΘΗΚΗ

ΤΟΥ

ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ

ΗΜΩΝ

ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΜΕΤΑΦΡΑΣΘΕΙΣΑ

ΕΚ ΤΟΥ ΕΛΛΗΝΙΚΟΥ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

ΚΕΦ. α'.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος
 δὲ Ἰησοῦ Χριστοῦ, κατὰ τὴν πί-
 στιν τῶν ἐκλεκτῶν τοῦ Θεοῦ, καὶ¹ τὴν
 ἐπίγνωσιν τῆς ἀληθείας τῆς² κατ' ἐστέ-
 βειαν³. 2³ ἐπ' ἐλπίδι ζωῆς αἰωνίου,
 τὴν ὁποίαν ὑπεσχέθη⁴ ὁ ἀψευδὴς Θεός⁵
 πρὸ χρόνων αἰωνίων, 3⁶ ἐφάνερωσε
 δὲ ἐν καιροῖς ὁρισμένοις τὸν λόγον
 αὐτοῦ, διὰ τοῦ κηρύγματος, 7⁷ τὸ ὅποιον
 ἐνεπιστεύθην ἐγὼ⁸ κατ' ἐπιταγὴν τοῦ
 Σωτῆρος ἡμῶν Θεοῦ⁹. 4⁹ πρὸς Τίτον
 γνήσιον τέκνον¹¹ κατὰ κοινὴν ἡμῶν
 πίστιν¹². 12¹² εἴη χάρις, ἐλεος, εἰρήνη ἀπὸ
 Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χρι-
 στοῦ τοῦ Σωτῆρος ἡμῶν.

5 Διὰ τοῦτο σὲ ἀφῆκα ἐν Κρήτῃ, διὰ¹³
 13¹³ νὰ διορθώσῃς τὰ ἐλλείποντα, καὶ¹⁴ νὰ
 καταστήσῃς ἐν πάσῃ πόλει πρεσβυτέ-
 ρους, καθὼς ἐγὼ σὲ διέταξα¹⁵. 6¹⁵ ὅστις
 ἦναι ἀνέγκλητος, 16¹⁶ μίας γυναῖκος ἀνὴρ,
 17¹⁷ ἔχων τέκνα πιστὰ, μὴ κατηγορούμενα
 ὡς ἄσωτα, ἢ ἀνυπότακτα. 7 Διότι
 πρέπει ὁ ἐπίσκοπος νὰ ἦναι ἀνέγκλη-
 τος, ὡς¹⁸ οἰκονόμος Θεοῦ¹⁹ μὴ αὐθάδης,
 αὐτὸς ἡνίκος, 19¹⁹ μὴ μέθυστος, μὴ πλήκτης,
 20²⁰ μὴ αἰσχροκερδής²¹. 8 ἀλλὰ²¹ φιλό-
 ξενος, φιλάγαθος, σώφρων, δίκαιος,
 ὁσίος, ἐγκρατὴς²². 9²² προσκεκολλη-
 μένος εἰς²³ τὸν πιστὸν λόγον τῆς διδα-
 σκαλίας, διὰ νὰ ἦναι δυνατὸς καὶ νὰ
 προτρέπῃ²⁴ διὰ τῆς ὑγιαίνουσας διδα-
 σκαλίας, καὶ νὰ ἐξελέγχῃ τοὺς ἀντιλέ-
 γοντας.

10 Διότι²⁵ ὑπάρχουσι πολλοὶ καὶ
 ἀνυπότακτοι ματαιολόγοι καὶ²⁶ φρενο-
 πλάνοι, 27²⁷ μάλιστα οἱ ἐκ τῆς περιτομῆς²⁸.
 11 τοὺς ὁποίους πρέπει νὰ ἀποστομό-
 δῇ²⁹.

Πέτρ. Β'. α'. 1. 12 Ἐφεσ. α'. 2. Κολ. α'. 2.
 Τιμ. Α'. α'. 2. Τιμ. Β'. α'. 2. 13 Κορ. Α'. ια'. 34.
 14 Πράξ. ιδ'. 23. Τιμ. Β'. β'. 2. 15 Τιμ. Α'. γ'. 2,
 κ.τ.λ. 16 Τιμ. Α'. γ'. 12. 17 Τιμ. Α'. γ'. 4, 12.
 18 Ματθ. κδ'. 45. Κορ. Α'. δ'. 1, 2. 19 Λευιτ. ι'.
 9. Ἐφεσ. ε'. 18. Τιμ. Α'. γ'. 3, 8. 20 Τιμ. Α'.
 γ'. 3, 8. Πέτρ. Α'. ε'. 2. 21 Τιμ. Α'. γ'. 2. 22 Θεσ.
 Β'. β'. 15. Τιμ. Β'. α'. 13. 23 Τιμ. Α'. α'. 15: δ'.
 9: ε'. 3. Τιμ. Β'. β'. 2. 24 Τιμ. Α'. ιο': ε'. 3.
 Τιμ. Β'. δ'. 3. κεφ. β'. ι. 25 Τιμ. Α'. α'. 6. 26 Ῥωμ.
 ις'. 18. 27 Πράξ. ιε'. 1.

νωμεν³⁰ οὔτινες³¹ ἀνατρέπουσιν ὁλοκλή-
 ρους οἴκους, διδάσκοντες ὅσα δὲν πρέ-
 πει, 29²⁹ χάριν αἰσχροῦ κέρδους. 12
 30 Εἰπέ τις ἐξ αὐτῶν, προφήτης ἴδιος
 αὐτῶν, "Οἱ Κρήτες εἶναι πάντοτε ψευ-
 σται, κακὰ θηρία, γαστέρες ἀργαί."
 13 Ἡ μαρτυρία αὕτη εἶναι ἀληθινή³¹
 διὰ τὴν ὁποίαν αἰτίαν ἔλεγε αὐτοὺς
 ἀποτόμως, 32³² διὰ νὰ ὑγιαίνωσιν ἐν τῇ
 πίστει³³. 14 καὶ³³ νὰ μὴ προσέχωσιν
 εἰς³⁴ Ἰουδαίους μύθους, καὶ³⁵ ἐντολὰς
 ἀνθρώπων ἀποστρεφόμενων τὴν ἀλη-
 θειαν.

15³⁵ Εἰς μὲν τοὺς καθαροὺς πάντα
 εἶναι καθαρὰ³⁶. 36³⁶ εἰς δὲ τοὺς μεμασμέ-
 νους καὶ ἀπίστους οὐδὲν καθαρὸν, ἀλλὰ
 καὶ ὁ νοὺς αὐτῶν καὶ ἡ συνείδησις εἶναι
 μεμασμένα. 16 Ὁμολογοῦσιν ὅτι
 γνωρίζουσιν τὸν Θεόν, 37³⁷ μετὰ τὰ ἔργα
 ὅμως ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
 ἀπειθεῖς, καὶ³⁸ εἰς πᾶν ἔργον ἀγαθὸν
 ἀδόκιμοι.

[ΚΕΦ. β'.] ΣΥ ὅμως λάλει ὅσα πρέ-
 πουσιν εἰς τὴν¹ ὑγιαίνουσαν διδασκα-
 λίαν². 2 οἱ γέροντες νὰ ἦναι ἄγρυπνοι,
 σεμνοὶ, σώφρονες, 2³ ὑγιαίνοντες ἐν τῇ
 πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ³. 3³ αἱ
 γυναῖκες ὡσαύτως νὰ ἔχωσι τρόπον ἱερο-
 πρεπῆ, μὴ κατὶλαλοῖ, μὴ δεδουλωμένοι
 εἰς πολλὴν οἰνοποσίαν, νὰ ἦναι διδά-
 σκαλοὶ τῶν καλῶν, 4 διὰ νὰ νουθε-
 τῶσι τὰς νέας, νὰ ἦναι⁴ φίλανδροι,
 φιλότεκνοι, 5 σώφρονες, καθαροί, οἰ-
 κοφύλακες, ἀγαθαί,⁵ ἐντειθεῖς εἰς τοὺς
 ἰδίους αὐτῶν ἄνδρας, 6 διὰ νὰ μὴ βλα-
 σφημῇται ὁ λόγος τοῦ Θεοῦ.

6 Τοὺς νεωτέρους ὡσαύτως νουθετεῖ
 νὰ σωφρονώσι⁷. 7⁷ δεικνύων κατὰ
 πάντα σεαυτὸν τύπον τῶν καλῶν ἔρ-
 γων, φυλάττων ἐν τῇ διδασκαλίᾳ ἀδια-
 φθόριαν, 8⁸ σεμνότητα, 8⁹ λόγον ὑγιᾶ
 καὶ ἀκατάκριτον¹⁰ διὰ νὰ ἐντραπῇ¹¹ ὁ¹

1 Τιμ. Α'.
 α'. 10:
 2 κεφ. α'. 13.
 3 Τιμ. Α'. β'. 9, 10: γ'. 11, Πέτρ. Α'. γ'. 3, 4. 4 Τιμ.
 Α'. ε'. 14. 5 Κορ. Α'. ιδ'. 34. Ἐφεσ. ε'. 22. Κολ.
 γ'. 18. Τιμ. Α'. β'. 11. Πέτρ. Α'. γ'. 1, 5. 6 Ῥωμ.
 β'. 24. Τιμ. Α'. ε'. 1. 7 Τιμ. Α'. δ'. 12. Πέτρ.
 Α'. ε'. 3. 8 Ἐφεσ. ε'. 24. 9 Τιμ. Α'. ε'. 3. 10 Θεσ.
 Β'. γ'. 14. 11 Νεεμ. ε'. 9. Τιμ. Α'. ε'. 14. Πέτρ.
 Α'. β'. 12, 15: γ'. 16.

28 Ματθ.
 κγ'. 14.
 Τιμ. Β'.
 γ'. 6.
 29 Τιμ. Α'.
 ε'. 5.
 30 Πράξ.
 ιζ'. 28.
 31 Κορ. Β'.
 ιγ'. 10.
 Τιμ. Β'.
 δ'. 2.
 32 κεφ. β'.
 2.
 33 Τιμ. Α'.
 α'. 4: δ'.
 7.
 Τιμ. Β'.
 δ'. 4.
 34 Ἡσα.
 κθ'. 13.
 Ματθ. ιε'.
 9. Κολ.
 β'. 22.
 35 Λουκ.
 ια'. 39.
 40, 41.
 36 Ῥωμ. ιδ'.
 14, 20.
 Κορ. Α'.
 ε'. 12:
 ι'. 23, 25.
 Τιμ. Α'.
 δ'. 3, 4.
 37 Ῥωμ.
 ιδ'. 23.
 38 Τιμ. Β'.
 γ'. 5.
 39 Ἰουδ. 4.
 40 Ῥωμ.
 α'. 28.
 Τιμ. Β'. γ'.
 8.

12 Ἐφεσ.
5'. 5.
Κολ. γ'.
22. Τιμ.
Α'. 5'. 1.
2. Πέτρ.
Α'. β'. 18.
13 Ἐφεσ.
ε'. 24.
14 Ματθ.
ε'. 16.
Φιλίπ. β'.
15.
15 Λουκ.
γ'. 6.
Ἰωάν. α'.
9. Τιμ.
Α'. β'. 4.
16 Ῥωμ.
ε'. 15.
κεφ. γ'. 4.
5. Πέτρ.
Α'. ε'. 12.
17 Λουκ.
α'. 75.
Ῥωμ. 5'.
19 Ἐφεσ.
α'. 4.
Κολ. α'.
22. Θεσ.
Α'. δ'. 7.
18 Πέτρ.
Α'. δ'. 2.
Ἰωάν. Α'.
β'. 16.
19 Κορ. Α'.
α'. 7.
Φιλίπ. γ'.
20. Πέτρ.
Β'. γ'. 12.
20 Πράξ. κδ'. 15. Κολ. α'. 5, 23. κεφ. α'. 2: γ'. 7.
21 Κολ. γ'. 4. Τιμ. Β'. δ'. 1, 8. Ἐβρ. θ'. 28.
Πέτρ. Α'. α'. 7. Ἰωάν. Α'. γ'. 2. 22 Γαλ. α'. 4:
β'. 20. Ἐφεσ. ε'. 2. Τιμ. Α'. β'. 6. 23 Ἐβρ. θ'.
14. 24 Ἐξόδ. ιε'. 16: ιθ'. 5. Δευτ. ζ'. 6: ιδ'.
2: κς'. 18. Πέτρ. Α'. β'. 9. 25 Ἐφεσ. β'. 10.
κεφ. γ'. 8. 26 Τιμ. Β'. δ'. 2. 27 Τιμ. Α'. δ'. 12.
1 Ῥωμ. ιγ'. 1. Πέτρ. Α'. β'. 13. 2 Κολ. α'.
10. Τιμ. Β'. β'. 21. Ἐβρ. ιγ'. 21. 3 Ἐφ. σ.
δ'. 31. 4 Τιμ. Β'. β'. 24, 25. 5 Φιλίπ. δ'. 5.
6 Ἐφεσ. δ'. 2. Κολ. γ'. 12. 7 Κορ. Α'. 5'.
11. Ἐφεσ. β'. 1. Κολ. α'. 21: γ'. 7. Πέτρ. Α'.
δ'. 3.

ἐναντίος, μὴ ἔχων νὰ λέγῃ διὰ σὰς
μηδὲν κακόν·

9 ¹² τοὺς δούλους νὰ ὑποτάσσωνται
εἰς τοὺς ἐαυτῶν δεσπότας, νὰ ἑαρε-
στῶσιν εἰς αὐτοὺς ¹³ κατὰ πάντα, νὰ μὴ
ἀντιλέγωσι· 10 νὰ μὴ σφετερίζωνται
τὰ ἀλλότρια, ἀλλὰ νὰ δεικνύωσι πᾶσαν
πίστιν ἀγαθὴν· ¹⁴ διὰ νὰ στολιζῶσι
κατὰ πάντα τὴν διδασκαλίαν τοῦ Σω-
τῆρος ἡμῶν Θεοῦ.

11 Διότι ¹⁵ ἐφανερώθη ¹⁶ ἡ χάρις τοῦ
Θεοῦ ἡ σωτηρίας εἰς πάντας ἀνθρώ-
πους, ¹² διδάσκουσα ἡμᾶς ¹⁷ νὰ ἀρ-
νηθῶμεν τὴν ἀσέβειαν καὶ ¹⁸ τὰς κοσμη-
κὰς ἐπιθυμίας, καὶ νὰ ζήσωμεν σωφρό-
νως καὶ δικαίως καὶ εὐσεβῶς ἐν τῷ
παρόντι αἰῶνι, ¹³ ¹⁹ προσμένοντες τὴν
μακαρίαν ²⁰ ἐλπίδα, καὶ ²¹ ἐπιφάνειαν
τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆ-
ρος ἡμῶν Ἰησοῦ Χριστοῦ· ¹⁴ ²² ὅστις
ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, διὰ νὰ μᾶς
λυτρώσῃ ἀπὸ πάσης ἀνομίας, καὶ ²³ νὰ
μᾶς καθαρίσῃ εἰς ἑαυτὸν ²⁴ λαὸν ἑκλε-
κτόν, ²⁵ ῥηλωτὴν καλῶν ἔργων. 15
Ταῦτα λάλει, καὶ ²⁶ πρότρεπε, καὶ ἔ-
λεγε μετὰ πάσης ἐξουσίας· ²⁷ ἃς μὴ
σὲ περιφρονῇ μηδεὶς.

[ΚΕΦ. γ'.] ὙΠΕΝΘΥΜΙΖΕ αὐτοὺς

1 νὰ ὑποτάσσωνται εἰς τὰς ἀρχὰς καὶ
ἐξουσίας, νὰ πειθαρχῶσι, 2 νὰ ᾔνοι ἐτοι-
μοὶ εἰς πᾶν ἔργον ἀγαθόν, 3 νὰ μὴ
βλασφημῶσι μηδένα, 4 νὰ ᾔνοι ἄμαχοι,
5 συμβιβαστικοὶ, νὰ δεικνύωσι πρὸς
πάντας ἀνθρώπους 6 πᾶσαν πραότητα.
7 Διότι ⁷ ἡμεθα ποτὲ καὶ ἡμεῖς ἀνόη-
τοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες

εἰς διαφόρους ἐπιθυμίας καὶ ἡδονάς,
ζῶντες ἐν κακίᾳ καὶ φθόνῳ, μισητοὶ καὶ
μισοῦντες ἀλλήλους. 4 Ἀλλ' ὅτε ἐ-
φανερώθη ⁸ ἡ χρηστότης καὶ ἡ φιλαν-
θρωπία ⁹ τοῦ Σωτῆρος ἡμῶν Θεοῦ, 5
οὐχὶ ἐξ ἔργων δικαιοσύνης, τὰ ὅποια
ἐπράξαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ ἔλεος
αὐτοῦ ἔσωσεν ἡμᾶς, ¹¹ διὰ λουτροῦ πα-
λιγγενεσίας, καὶ ἀνακαινίσεως τοῦ Ἀ-
γίου Πνεύματος, 6 ¹² τὸ ὅποιον ἐξέχεε
πλουσίως ἐφ' ἡμᾶς, διὰ Ἰησοῦ Χριστοῦ
τοῦ Σωτῆρος ἡμῶν· 7 ¹³ ἵνα δικαιο-
θέντες διὰ τῆς χάριτος ἐκείνου, ¹⁴ γεί-
νωμεν κληρονόμοι ¹⁵ κατὰ τὴν ἐλπίδα
τῆς αἰωνίου ζωῆς.

8 ¹⁶ Πιστὸς ὁ λόγος· καὶ θέλω ταῦτα
νὰ διαβεβαίωσι, διὰ νὰ φροντίζωσιν οἱ
πιστεύσαντες εἰς τὸν Θεὸν ¹⁷ νὰ προί-
στανται καλῶν ἔργων. Ταῦτα εἶναι τὰ
καλὰ καὶ ὠφέλιμα εἰς τοὺς ἀνθρώπους.
9 ¹⁸ Μωρὰς δὲ φιλονεικίας καὶ γενεα-
λογίας, καὶ ἔριδας, καὶ μάχας νομικὰς,
φεύγε· ¹⁹ διότι εἶναι ἀνωφέλεις καὶ μά-
ταιαι.

10 Αἰρετικὸν ἄνθρωπον ²⁰ μετὰ μίαν
καὶ δευτέραν νοουθεσίαν παραιτοῦ· 11
ἐξείρων ὅτι διεφθάρη ὁ τοιοῦτος, καὶ
ἀμαρτάνει, ²² ὡν αὐτοκατάκριτος.

12 ὍΤΑΝ πέμψω πρὸς σὲ τὸν Ἀρ-
τεμᾶν ἡ ²³ τὸν Τυχικόν, σπουδάσον νὰ
ἔλθῃς πρὸς με εἰς Νικόπολιν· διότι
ἐκεῖ ἀπεφάσισα νὰ παραχειμάσω. 13
Ζηρῶν τὸν νομικὸν καὶ ²⁴ τὸν Ἀπολλὸν
πρόπεμψον ἐπιμελῶς, διὰ νὰ μὴ λείπῃ
εἰς αὐτοὺς μηδὲν. 14 Ἀς μανθάνωσι
δὲ καὶ οἱ ἡμέτεροι ²⁵ νὰ προίστανται
καλῶν ἔργων εἰς τὰς ἀναγκαίας χρείας,
²⁶ διὰ νὰ μὴ ᾔνοι ἄκαρποι.

15 Ἀσπάζονται σε πάντες οἱ μετ'
ἐμοῦ· ἀσπάζεται σε τοὺς ἀγαπῶντας ἡμᾶς
ἐν πίστει. Ἡ χάρις εἴη μετὰ πάντων
ὑμῶν. Ἀμήν.

κεφ. α'. 14. 19 Τιμ. Β'. β'. 14. 20 Κορ. Β'. ιγ'.
2. 21 Ματθ. ιη'. 17. Ῥωμ. ις'. 17. Θεσ. Β'. γ'.
6, 14. Τιμ. Β'. γ'. 5. Ἰωάν. Β'. 10. 22 Πράξ.
ιγ'. 46. 23 Πράξ. κ'. 4. Τιμ. Β'. δ'. 12. 24 Πράξ.
ιη'. 24. 25 εἰχ. 8. 26 Ῥωμ. ιε'. 28. Φιλίπ.
α'. 11: δ'. 17. Κολ. α'. 10. Πέτρ. Β'. α'. 8.

8 κεφ. β'.
11.
9 Τιμ. Α'.
β'. 3.
10 Ῥωμ.
γ'. 20:
θ'. 11:
ια'. 6.
Γαλ. β'.
16.
Ἐφεσ. β'.
4, 8, 9.
Τιμ. Β'. α'.
9.
11 Ἰωάν.
γ'. 3, 5.
Ἐφεσ. ε'.
26. Πέτρ.
Α'. γ'. 21.
12 Ἰεζ.
λς'. 25.
Ἰωήλ β'.
28. Ἰωάν.
α'. 16.
Πράξ. β'.
33: ι'. 45.
Ῥωμ. ε'.
5.
13 Ῥωμ.
γ'. 24.
Γαλ. β'.
16. κεφ.
β'. 11.
14 Ῥωμ.
η'. 23, 24.
15 κεφ. α'.
2.
16 Τιμ. Α'.
α'. 15.
κεφ. α'. 9.
17 κεφ. β'.
14. εἰχ.
1, 14.
18 Τιμ. Α'.
α'. 4.
Τιμ. Β'.
β'. 23.
19 Κορ. Β'. ιγ'.
2. Θεσ. Β'. γ'.
22 Πράξ.
24 Πράξ.
Φιλίπ.



[[1]]. All men (all individuals) are sinners and fall short of God's perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God's Holiness by effort. God's good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept us or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

*But God commendeth his love toward us,
in that, while we were yet sinners, Christ died for us.*

[[5]]. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, and by placing your faith in his death and in His resurrection in Jesus Christ, you know for a fact that you have been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from **all** unrighteousness.*

This verse is a promise to each of us: **when we confess our sins to God, and pray to him in the name of Jesus Christ, God hears our prayers and grants our request for His forgiveness. This restores the line of communication and reconciliation between us and God.**

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support
that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those
who are in my life. I ask these things in the name of Jesus,

Amen

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

What does the New Testament teach about itself ?

II Timothy 3:16

16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even
so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive
and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice
of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together
with them in the clouds, to meet the Lord in the air: and so shall we ever be
with the Lord.

18 Wherefore comfort one another with these words.

I John 3:

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before
him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his
commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of
his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he hath given us.

4:1 Beloved, believe not every spirit, but try the spirits whether they are of God:
because many false prophets are gone out into the world.

II Timothy 2:15

15 Study to show thyself approved unto God, a workman that needeth not
to be ashamed, rightly dividing the word of truth.

What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father

2. God the Holy Spirit

3. Jesus Christ (Jesus the Messiah)

**The Christian “Trinity” is also called the “Triune God”
or - historically called - the “Godhead”.**

The Christian Trinity does *NOT* consist of:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

*Books you may want to read
to learn more about the Trinity:*

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.

By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at Archive.org

Notes on the history of Versions

This text conforms to the T.R. *This text was issued prior to the Revision by W & H.*

The Edition which you are reading here is a good edition, as it was produced before 1904.

Almost all recent translations used around the world - including Foreign Language Translations - have been made to conform to the Greek Text issued by W & H.

This Translation from Ancient Koine Greek to Modern Greek is based upon the Historic Text used by the Early Christians in the Roman Empire.

In their historic past conflicts with the Vatican, Protestants studied which manuscripts were the most accurate, in order to know and understand which Ancient Greek texts were the best, faithful and true copies of the original copies of the New Testament.

They quickly arrived at the conclusion that it was the manuscripts in Ancient Greek that demonstrated that early churches had operated outside of the authority of the Vicar of the Western Roman Empire.

Most who read this will remember that it was illegal to be a Christ-follower for the first 300 years of Christianity. The Vatican was not in existence until AFTER the Council of Nicea in 325 A.D.

The Versions of the New Testament used in Evangelical Churches are the historic versions used by the Early Christians in Greece who used Koine Greek. Copies of the New Testament have been found and recovered, many dating to the first 3 centuries of Early Christianity.

There are 20.000 (Twenty Thousand) fragments and copies of the books of the New Testament in Ancient Greek that have been found, which prove that the copies of the New Testament that exist today, DO agree with the copies of the earlier New Testament written in Ancient Greek. There are 5.000(Five Thousand) Lectionaries (Church copies - also written in Ancient Greek) containing many portions of the New Testament that also serve to prove which texts of the New Testament are the accurate copies.

As of 1904, Protestant Bible Societies gave in to the mistaken conclusions of a specialty in academic literature called Textual Criticism. Those who promoted their special theories claimed to understand the process of transmission of the New Testament. The errors in the area of Textual Criticism have been demonstrated over and over, but in 1904 a Unitarian Bible Society finally gained control of the Greek Text used by most Bible Societies.

The BFBS - the British and Foreign Bible Society was and is a **Unitarian** (NON-Trinitarian) Bible Society, though Christians agreed to work with it, on the condition that **the only** task would be the publication of the **unchanged** historic text of the NT and OT. However, Evangelicals and other Trinitarians often found changes that had been made to the text of the Bible in the interests of certain political goals. The result was that the text of the NT and OT was changed and altered.

In 1904 the BFBS voted to adopt and substitute the Text of Westcott and Hort, using mostly the manuscript of Codex Vaticanus which is the basis for Roman Catholic Bibles.

This change took place quietly in 1904 (Thanks to the BFBS - UK), and has been reflected in almost all versions and all languages published by the Bible Societies since 1910. [Mission groups and Seminaries today offer no training in the history of the texts used for translations, as this often endangers their funding].

More than 5000 changes were made to the text of the New Testament. The Changes between the earlier versions of the Foreign Language Translations and the ones produced in the past decades involve changes to thousands of words. We urge you to continue research into the versions of the Bible translated into your maternal language.

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